

SOCIAL ACTION NEWSLETTER

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THE UNITED CHRISTIAN MISSIONARY SOCIETY
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CONSCIENTIOUS OBJECTOR COMMITTEE DISBURSES FUNDS

On March 25 the Committee on Conscientious Objectors, F. E. Davison, chairman, disbursed to camp operating agencies responsible for the administration of Civilian Public Service Camps, in which Disciple conscientious objectors are doing work of national importance in lieu of military service, the sum of \$2,782.70. This is in addition to \$3,066.26, received and transmitted to the camps on behalf of designated individuals. The distribution of funds was based on financial reports as of December 31, 1942, which were delayed in preparation due to stress of work in the Washington office of the National Service Board for Religious Objectors. The last disbursement was made as of June 30, 1942. The detailed distribution of funds show the following payments:

American Friends Service Committee	\$ 972.00
Brethren Service Committee	\$1,539.90
Mennonite Central Committee	\$ 270.80

On March 4 there were 6043 men in Civilian Public Service, distributed as follows:

American Friends Service Committee camps	1560
Brethren Service Committee camps	1536
Mennonite Central Committee camps	2636
Ass'n Catholic C.O.s camp	92
Methodist hospital unit	30
Detached service	189

Of the above number, 724 have been assigned to projects which provide maintenance, as follows:

Hospitals, as orderlies and clerks	553
Reformatories, as social workers, etc.	22
Detached farm service	37
Detached for medical experiments	40
Columbia University study unit	15
Detached for service with War Relocation Authority (Japanese centers)	2
Detached for work with administrative agcys	34
Miscellaneous detached workers	21

The 5279 men still in CPS camps are assigned as follows:

U.S. Forestry Service	2132
Soil Conservation Service	1831
National Park Service	688
Reclamation Service	277
Farm Security Administration	123
General Land Office	102
Penn. Turnpike Commission	50
Fish and Wildlife Service	43
U.S. Public Health Service	22

(Continued on page 4)

BROTHERHOOD TO OBSERVE RURAL LIFE SUNDAY

That the Disciples of Christ are determined to develop and maintain an aggressive program of rural work is indicated by the fact that the newly created Department of Social Welfare and Rural Work is instituting this year for the first time a nationwide campaign for the observance of Rural Life Sunday, May 30. Since this is also Memorial Day, the committee on the Town and Country Church of the Home and State Missions Planning Council recommends that the day be made the occasion of a joint observance. For communities where such a joint observance is not convenient, the committee suggests that Sunday, May 23 be observed as Rural Life Sunday.

The Department of Social Welfare and Rural Work is reaching every church and pastor in the brotherhood in communities of 2500 or less with a letter urging that the day be observed and with suggestive programs for the day. It is hoped that in many localities the event can be made one of general community participation by inviting the co-operation of the schools, farm organizations, civic clubs, 4-H clubs, Future Farmers of America, and similar groups. A letter or postcard addressed to the agricultural extension department of the state university or agricultural and mechanical college will bring freliterature for distribution.

The Disciples of Christ are essentially a rural people. We had our beginnings on the frontier in the early stages of one of the greatest migrations this continent has ever known. When Thomas and Alexander Campbell began their work in western Pennsylvania in 1809, the War of the Revolution was only 26 years behind us and the Constitution was a new document only 20 years old. Only six years before, Jefferson had purchased from Napoleon the rich Mississippi Valley. Hordes of immigrants had begun to pour through the Niagara frontier, across the Alleghenies at Wheeling and through the Cumberland Gap into the new lands of the West. Among them went our preachers with a simple New Testament gospel to build hundreds of congregations and win hundreds of thousands of converts. That program was destined to continue for a hundred years and to make us a mighty people in this region. Today sixty per cent of our 8000 churches are town and country congregations and our spirit and outlook is distinctly rural. Most of our ministers, missionaries, and brotherhood leaders are the products of rural churches and from them come the bulk of the membership of our growing city churches. The new emphasis on the rural church is therefore a move to conserve the source of our brotherhood strength and to rebuild the foundations of the brotherhood's life.

NATIONAL TEMPERANCE GROUPS URGE LIQUOR CURB

The National Temperance and Prohibition Council, composed of representatives of national dry organizations and the temperance and social welfare boards of the principal religious bodies, alarmed over the increasing evidences of the widespread use of intoxicants, recently adopted recommendations designed to curb some of the evils of the traffic. Denouncing the liquor industry as a non-essential, luxury business that utilizes valuable grains, building space, electrical energy, transportation facilities of trains, ships, and motor vehicles, and fuel, gasoline, and tires badly needed in the war effort, the Council recommends that limitations already imposed by state and national governments be extended to include complete suppression of the traffic during war time. Specific recommendations are:

1. That citizens of our country be urged to voluntarily forego those habits and practices which not only retard but may seriously threaten the success of our war effort.

2. We appeal to our respective organizations and to all social groups and their several constituencies to lay emphasis upon temperance and virtue as civic obligations in a time of national peril.

3. We urge our citizens to cooperate in every practical constructive way with governmental efforts, local and national, to minimize the evils attendant upon the sale and use of liquor for the suppression of vice.

4. We urge the people to exercise their right of petition to the President, to the members of Congress, to state executives and representatives in state legislatures urging them to consider these subjects and to take such administrative or legislative action as will, in their judgment, minimize the evils of liquor and vice.

5. We approve the recommendation of the recent conference of religious workers in Baltimore.... suggesting the desirability of inaugurating a covenant-making crusade among our citizens by which they will agree to abstain from the use of alcoholic beverages as a means of promoting efficiency, lessening absenteeism from essential war work, preventing accidents, stopping loose talk, and as an economic saving through the diversion of money spent for alcoholic beverages to more helpful and less detrimental channels.

6. We recommend an appeal to Congress for the enactment of legislation extending protection to the armed forces against liquor evils similar to that which obtained during the period of actual hostilities in World War I, which legislation was declared to be practical and efficient by the then Secretary of the Navy, Hon. Josephus Daniels, and the then Secretary of War, Hon. Newton D. Baker.

7. We petition Congress to empower the President, as was done in World War I, to establish such zones around coal mines, ships yards, and plants engaged in producing war materials, within which liquor shall not be sold for the duration of the war, as may, in the judgment of the Chief Executive, be necessary or advisable for the better promotion of temperance as an aid to the successful prosecution of the war; and to impose such additional limitations, restrictions, or prohibitions as may contribute to the more efficient prosecution of the war and to the conserving of human values.

DISCIPLES-FRIENDS PLAN WORK CAMP AT HAZEL GREEN

Plans for a Work Camp at Hazel Green Academy under the joint sponsorship of the Department of Social Welfare and Rural Work and the American Friends Service Committee during the coming summer have just been announced. For a number of years these Friends Work Camps have been carried on in needy urban areas in the United States and Mexico. The work camp offers an opportunity for young people to study at first hand some of the more pressing social problems of the nation while living together under Christian auspices and engaging in important relief projects.

The Hazel Green Work Camp will occupy a part of the premises of Hazel Green Academy and will have as its work project the rehabilitation of several nearby elementary schools. Many of the frame buildings have been standing for as much as 50 years and are badly in need of repairs. In some instances weather-boarding will need to be replaced. In other cases floors will be repaired or re-laid, steps built, buildings jacked up and placed on foundations. Equipment is very meager, often no more than rough seats and boards that serve as desks. The county board of education will provide the materials and the campers will do the work. In addition, the campers will assist the Academy in canning foodstuffs for the ensuing school year. An important element in all Work Camp programs is that of spiritual development of the campers, stress being laid on personal devotion, meditation, prayer, and service.

The camp will open on June 28, and will close on August 13, a period of eight weeks. It is planned that members of the camp will remain for the entire period, though under certain circumstances members are received for a shorter period of time. All members of the camp will participate in both the work project and in the necessary tasks of cooperative living.

The camp will be limited to approximately 15 persons, at least half of whom it is hoped will be young people from Disciple churches. In order to safeguard its interdenominational aspects the American Friends Service Committee will send a few young people from other communions to Hazel Green. The cost will be approximately \$75 per camper for the two months. A few scholarships are available for young people unable to pay the entire fee. Communications should be addressed to Miss Rose Wright, 222 Downey Avenue, Indianapolis, or to Mr. Edward R. Miller, Director Work Camps, American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania.

DID YOU REMEMBER to send in your subscription to Social Action Newsletter? You laid aside our appeal last month with a "I must do that as soon as I can get time," but you forgot it. While subscriptions are coming in at an encouraging rate, we need yours. One pastor sent in his check for \$5 - \$1 to cover his own subscription to Newsletter and Social Action magazine, and \$4 to cover 16 subscriptions at the bundle rate for distribution to members of his church board. One state secretary of missionary organizations-education has 125 sent each month to put in the hands of local society presidents.

April 9, 1943

Dear Friend:

A lot of people sent in the little brown envelope with their subscription to SOCIAL ACTION NEWSLETTER last month.

If YOU ARE ONE OF THEM pay no attention to this appeal. You've done your share.

If you are one of those who laid it aside with, "I must get at that when I have time," we are appealing to you.

SOCIAL ACTION NEWSLETTER will become a printed monthly publication as soon as second class mailing privileges can be obtained. To secure second class rates we must have a bona fide subscription list. In order to secure subscriptions we have cut the price to 50¢ per year, except in cases where the subscriber desires Social Action magazine also, when the rate of \$1.00 for the two will still be in effect. Or you may send \$1.00 for the Newsletter for two years. If you desire Social Action magazine be sure to so specify.

Here's what they are saying about SOCIAL ACTION NEWSLETTER:

"We do not want to be without Social Action Newsletter. I am enclosing \$1.00 for a two year subscription. The information that you publish in any one issue of your newsletters would be worth several times its subscription fee. More power to you always." C. M. Ridenour, West Seattle Christian Church, Seattle, Washington.

"I greatly appreciate the stuff you send out in the Newsletter. Good work, indeed." Paul G. Wassenich, East Grand Boulevard Christian Church, Detroit, Michigan.

Fifty cents - or better yet, - \$1.00 for two years - will keep SOCIAL ACTION NEWSLETTER coming to your desk, plus the frequent enclosures for which there is no charge.

Use the little brown envelope TODAY!

Sincerely,

James A. Train
Editor

P. S. Why not send for enough copies to put one in the hands of your board members each month? Ten or more to one address 25¢ per year each.

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ON SOCIAL FRONTIERS

DR. MARK RICH SPEAKER AT RURAL WORK LUNCHEON

Orville Cox, Seventh Day Adventist, from New Richmond, Ohio, who entered the army as a conscientious objector (1-A-0) and refused to carry a weapon or kill his fellow-man has been recommended for citation for bravery under fire. Cox crawled forward under Japanese machine gun fire to tend the wounds of 2 infantrymen during the Guadalcanal fighting.

The United Nations Information Office in N.Y. has recently released information that on Feb. 7, a vicar named Hensteen who had been forced on the congregation of the Uranienberg (Norway) church by the Quisling government, declared at the close of a sermon, "I have reached the conclusion that it is a sin and a crime against the congregation to foist upon them a pastor whom they absolutely do not desire. I have participated in this crime by accepting the post of vicar to this congregation. I have asked God for forgiveness of the sin I have committed and I now ask the congregation and its pastors for pardon on the same count. I am now withdrawing from the congregation. I have sent the Ministry for Church Affairs a statement saying that I have resigned....I regard my former Bishops as the church's proper leaders and the Provisional Council as my superior...." Reports from Norway indicate that the Quisling government is having increasing difficulty in attempting to staff congregations with politically appointed pastors following the removal of 7 regularly appointed Bishops who refused to take orders from the Nazis.

Pacifists who are unwilling to buy war bonds because of conscientious scruples against war purchased nearly \$700,000 worth of other government securities between August & December, 1942, according to figures released by the treasury and quoted in the March issue of Fellowship, organ of the Fellowship of Reconciliation. The treasury department some months ago made arrangements with pacifist groups whereby they would be permitted to make such purchases in lieu of war bonds.

The United Christian Council for Democracy records that The Presbyterian Fellowship for Social Action has been organized and is reaching 1000 churchmen of that communion with literature and programs approved by its executive committee of 24 members. The fellowship plans to stir up action on social issues in the presbyteries looking toward the meeting of the General Assembly of the Church in Detroit in May. The Fellowship will hold its own "assembly" as well.

Since June 1, 1942, some 16 religious bodies have voted to cooperate with the Church Committee on China Relief, including the Christian and Missionary Alliance, Christian Reformed Church, Church of God, Church of the Brethren, Christian Scientist, Church of the Nazarene, Seventh Day Adventist, and Southern Baptist Convention. In that period these cooperating bodies contributed more than \$70,000.

The CIO has contributed \$10,000,000 to War Relief funds, \$6,000,000 of which was given in 1942, according to a report of Irving Abrahamson, chairman of the CIO War Relief Committee. The CIO has launched special labor projects in China, Russia, and Britain which will cost \$2,000,000.

On Tuesday, March 9, the Department of Social Welfare and Rural Work was formally launched at a luncheon at the Downey Avenue Christian Church, Indianapolis, given by the board of trustees of The United Christian Missionary Society, with Dr. Mark Rich, secretary of Town and Country Work of the American Baptist Home Mission Society, of New York as speaker. The luncheon was held in connection with the regular bi monthly meeting of the board of trustees. Among the guests invited for the occasion were a number of pastors and church officers from rural churches within reach of Indianapolis, members of the Town and Country Church Committee of the Home and State Missions Planning Council, Indianapolis pastors, and members of the graduating class of Butler School of Religion. Dr. John R. Mott, retiring president of the International Missionary Conference, was also present and spoke. Following the luncheon Dr. Rich led a forum for the discussion of rural life problems. At a dinner at the Severin Hotel at 6:30 p.m., Dr. Rich conferred with members of the home missions committee of the board of trustees and the Town and Country Church Committee regarding the proposed program of the newly created department.

Dr. Rich laid strong emphasis upon the importance of town and country churches to the religious life of America, pointing out that neglect of the rural areas is costing Protestantism heavily. He also reported that his board is spending in the neighborhood of \$140,000 yearly on this work, including in the program a number of light trucks, motion picture projectors and loud speakers for work in rural areas. Along the coast small vessels have been used to reach otherwise inaccessible places. The program adopted by his department for the year 1943 places primary emphasis on securing adequate financial support for town and country churches, with particular emphasis upon the Lord's Acre Plan. A second emphasis is upon church beautification. Each area director will work with at least two rural churches in his locality in planning projects to beautify the church and its grounds. A third effort is directed toward strengthening the church to meet its spiritual and community problems. Special attention will be given to reaching the unreached and to neighborhood meetings for prayer, discussion, fellowship, and sociability. Every church is being asked to observe Rural Life Sunday, May 30, and the Harvest Festival some time during the autumn.

Dr. Rich also called attention to the work being done through the Town and Country Church Committee and the Sharecropper and Migrant Work Committee of the Home Mission Council of North America in which his board cooperates. During the coming autumn a National Convocation of Town and Country Churches is being planned for some central Western city, perhaps Columbus, Ohio, or Indianapolis, Indiana. Taking its cue from the National Catholic Rural Life Conference which brought to Peoria some 7,500 Bishops, priests, lay workers, and catholic farm families last fall, the Convocation will seek to arouse a similar interest among Protestant rural churches. In his messages Dr. Rich expressed gratification that the Disciples of Christ have entered the field of rural work.

The Commission on the Bases of a Just and Durable Peace, the body created by the Federal Council of Churches to aid in planning post-war world order and which staged the now famous Delaware Conference at Ohio Wesleyan University a year ago, met in New York on March 15, to discuss and give approval to a "Statement of Political Propositions" which underlie a just and durable peace and which "the United States ought now to accept for itself and begin forthwith to realize in cooperation with others." The gathering, which included not only members of the commission under the chairmanship of Mr. John Foster Dulles, well known international lawyer, but also the social service secretaries of the major religious bodies and other church leaders, gave approval to the statement and released it to the press.

The "Political Propositions" which the Commission believes must underlie the peace to come are as follows:

1. The peace must provide the framework for a continuing collaboration of the United Nations and, in due course, of neutral and enemy nations.

2. The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions.

3. The peace must make provision for an organization to adapt the treaty structure to changing underlying conditions.

4. The peace must proclaim the goal of autonomy for subject peoples, and it must establish international organization to assure and to supervise the realization of that end.

5. The peace must establish procedures for controlling military establishments everywhere.

6. The peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.

Commenting on the proposals, the Commission states, "If these six propositions....become an official program of this nation, we will be committed to move, by definitive steps, to bring ourselves into an ordered relationship with others. Only if the nations join to do this can we escape chaos and recurrent war. Only if the United States assumes a leadership can it be done now. For we, more than any other nation, have the capacity to influence decisively the shaping of world events. If the future is to be other than a repetition of the past, the United States must accept a responsibility for constructive action commensurate with its power and opportunity."

The Commission plans a nationwide campaign of study of the conditions of post-war world organization during the coming months, culminating in a series of state and regional conferences to cover the whole of the United States during the coming autumn.

Arrangements are being planned with the Selective Service Administration and the Department of Agriculture whereby, if given final approval, approximately 2000 men will be assigned upon a voluntary basis to essential farm work, principally on detached service to individual farmers who will pay the prevailing rate of wages, out of which the worker will retain a sum sufficient to provide for maintenance, the balance to go into a special fund which will be frozen in the U.S. treasury until after the war. Some such arrangement is necessary because men in CPS camps are in federal service on the same basis as soldiers in the army and cannot be permitted to work for wages. On the other hand, for the government to take their earnings while refusing to provide pay and maintenance would be in the nature of forced labor. Therefore plans under consideration will permit the men to work, retain enough of their wages to provide maintenance, while the remainder will be held in the treasury until Congress shall provide for its disposition.

It is expected that under this arrangement some 300 men will be assigned to service in connection with experimental farms of state agricultural colleges, living in groups of from 50 to 100 and farming lands owned or leased by the institutions. Approximately 100 men will be assigned as dairy testers; and about 1300 to individual dairy farms, under assignments to be made through the Agricultural Extension Service representative in each county. These projects would provide maintenance and thus relieve the present heavy expense upon The American Friends Service Committee, the Brethren Service Committee, the Mennonite Central Committee, and the several religious bodies attempting to provide for their men in camps. This expense is now totaling approximately two million dollars per year.

In addition to the above projects 100 men are being assigned to the Coast and Geodetic Survey for field surveying crews in Texas, Alabama, Mississippi & California. Later it is expected that another 100 men will be assigned to projects in the Upper Yukon Region of Alaska, to work in areas where few white men have ever been. These men will receive a liberal daily allowance to cover maintenance, with full government compensation insurance.

"THE HOLY EARTH" AVAILABLE IN REPRINT EDITION

Twenty-odd years ago when Liberty Hyde Bailey wrote The Holy Earth, it was hailed as a prophetic book. The author challenged the materialistic concept of the earth as simply so many acres of dirt of varying richness and productiveness to be bartered and sold from hand to hand and declared instead that the earth is holy, God's gift to man to nurture and sustain life from generation to generation; not to be worshipped as in the old fertility cults, but to be graciously received and carefully conserved for the use of future generations. For many years the book has been out of print and stray copies have been hard to find. Now the Christian Rural Fellowship has secured reprint edition in a handy packet size which can be had from this office for 25¢ plus 5¢ postage.